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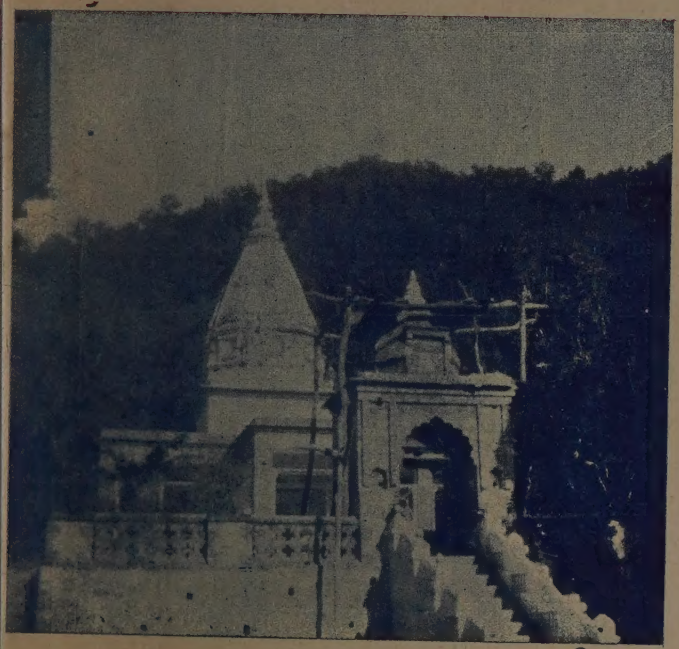
The DIVINE LIFE



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Sri Sivanandashram Yagna-shala

On all special occasions, holy, auspicious festival days observed at the Sivanandashram, a sacred Homa or Havan is invariably performed with Ahutis offered for the well-being of all Humanity. Besides this Ayusha Homas Santi Homas and Rudra Yagnas are frequently performed at devotees' request. The Havan Kund is now located in the open in front of the Bhajan Hall and the 'Ritwics' have to sit exposed to the summer sun and winter winds. It is proposed to have a proper Yagna-shala at a convenient spot at an estimated cost of Rupees Three Thousand (Rs. 3000), in which all Havan will be done in future. We welcome any pious donor or donors who may wish to bear the charges of building the proposed Yagna-shala. Such an undertaking will be a unique meritorious act, highly pleasing to the gods and the fortunate donor will share the punya of every sacred Havan performed therein. The continuous blessings of the 'Ritwics' and all devotees will ever be showering upon the benefactor. Any willing devotee may come forward to undertake this great *Punya Karya.*

Om Tat Sat Om.

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Vol. VIII No. 1 January 1946

The Divine Life

काले वर्षतु पर्जन्यः पृथिवी सस्यशालिनी।
लोकोऽयं क्षोभरहितो निर्भयाः सन्तु जन्तवः॥

May timely Rains the Land enrich,
All Earth with plant, fruit and food-grains smile.
May shock and Warfare for ever vanish,
Freedom from fear among all creatures prevail.

ARISE VICTORIOUS!

Life on earth is a school for Wisdom and Realisation of the Self. God is the unseen teacher who through His Great Sons, through Nature Herself, teaches man the secret and source of attainment and of eternal Bliss. Thus Life abounds in lesson. He who heeds them heads towards freedom and light; he who neglects, in darkness he reaps pain. The darkness in which the world today is steeped, the misery and suffering that abound everywhere reveal clearly that you have wantonly rejected the lessons of life. Foolish Man, your repeated, wanton neglect to learn the lessons of centuries has wrecked your boasted civilisation upon the rocks of hatred and greed. By arrogantly refusing to heed countless warnings you have brought ruin and misery upon all earth. All along History has, time after time, taught that abuse of power brings endless suffering, that violence, hatred result in destruction and misery. O deluded One, blinded by selfishness you have not yet learnt to restrain your greed, to control your ambitions, to love thy neighbour and to temper might with mercy, strength with justice. Material advancement has perhaps enabled you to dominate over the weak, the meek "that are the salt of the earth"; but you have yourself become enslaved by the fascination of physical might. You are power mad. Your delusion is pitiable. Stand not a beggar before the door of science seeking power that kills more than heals. Seek within. All Power dwells in you, infinite power for good. In your intoxication you think you have won victories. No. You have lost. It is the beast in you that has won the victory and what victory? It is a victory over the man in you. You imagine you have succeeded very well. You have failed miserably. Humanity has sought to attack hatred with greater hatred. The Lesson of Life has ever been "Hatred is not Overcome by Hatred, by Love alone is Hatred conquered". The Great Buddha, has he lived in vain then? Spiritual Wealth alone is the True Treasure, the wealth of all earth is but vanity. This Truth, Life taught the world through a jewel of a Son Mammon. But today Mammon is enshrined in the temple of Man's heart. "All phenomena are false, strive to attain the supreme Reality" is the bold declaration of Sri Sankara. Yet you have made the material world alone the only solid reality. This treacherous mirage is luring humanity to its destruction.

The perverted turn taken by modern commercial and political doctrines of acquisition, exploitation, domination and oppression is a deep fathomless abyss of Maya into which humanity is plunging headlong. Talks and plans of reconstruction are developing into reconstruction of war weapons for fresh destruction. Stop! Stop this downward plunge. Beware in time. Rise up again! Turn this apparent victory into Real Victory

now. Manifest your mastery over Mara's machination. You may build a mansion with beautiful plastering, coloured tiles, glass sky-lights, painted doors and windows but if the foundation is sand and the bricks are straw then the whole structure is doomed to collapse. It is the human being that has built up this structure of modern civilization. The individual is the brick to this structure and he himself has degenerated into an un-Godly, Adharmic, unscrupulous being characterised by extreme greed and utter self-seeking. Therefore with all its external gloss the rotten structure has fallen to earth before the blast of the winds of hatred and passion.

To every man I say "Regenerate Yourself Strive to be an Ideal Man and soon a New Civilization will come to prevail upon earth." The apparent triumph of having learnt to harness the atomic energy is like the boon of Bhasmasura that proved his own undoing and burnt him to ashes. Awake! Let this not happen, Humanity. wake up. Turn Godwards! Turn towards the Divine Light while there is yet time. You can yet mend and make good. However low you may have fallen you can rise yet. The Lord has assured Glory even to the worst being if he but mend his ways.

The cycle of darkness and degeneracy has reached its nadir. Come now. Arise Victorious and step up towards the zenith of Perfection that awaits mankind.

May the Lord Ganesh the Real Victory-Giver endow all with Atma Bal to crush the undivine forces that have enslaved humanity so long! May the world arise victorious in a triumph of the spiritual over the material; the divine over the demonaical.

SRI GANAPATI UPANISHAT

Hari Om! Salutation to Thee, Ganapati! Thou art verily the Ultimate Reality. Thou alone art the Doer. Thou art the Protector. Thou art verily the Destroyer too. Thou alone art this All-inclusive Eternal Brahman. Thou art truly the Eternal Soul. I verily declare the Truth. Protect me thou. Protect (my) Preceptor. Protect (me) the hearer. Protect the giver (charitable). Protect the protector. Protect the silent disciple.

Protect me from behind. protect in the front. Protect from the left. Protect from the right. Protect above. Protect below. Protect, O protect me from all sides, in all respects.

Thou art the embodiment of speech. Thou art the embodiment of knowledge. Thou art the embodiment of Bliss. Thou art the embodiment of the Universal Soul. Thou art the secondless. Existence-Knowledge-Bliss! Thou art verily the Brahman. Thou art the embodiment of Knowledge and the sciences. All this world is born out of Thee only. All this world is sustained by Thee only. All this world gets itself dissolved in Thee only. All this world rests in Thee and emanates again from Thee. Thou art the Earth, Water, Fire Air and Sky.

Thou art the four feet of speech. Thou transcendest the three qualities. Thou transcendest the three periods of time. Thou transcendest the three (Mayaic) bodies. Thou residest in the Mooladhara Chakra always (as the underlying basis). Thou art the embodiment of the three powers. Yogis are always meditating on Thee alone. Thou art Brahma; Thou art Vishnu; Thou art Rudra; Thou art Indra; Thou art Agni; Thou art Vayu; Thou art Surya; Thou art Chandra; Thou art Brahman; this, that and everything—the Infinite Whole! Bhur Bhuvah Swar OM!!!

The Ganesha Mantra:— One should utter first the beginning symbol guttural "G"; then he should utter the first vowel "A" (It then becomes "Ga") then he should add the nasal "M" with Anuswara (the mark of a half-moon). This should be preceded by the Pranava. This is (O Ganapati) Thy formula, (the from of Thy Mantra).

'Ga' kara is the first form. 'A' kara is the middle form 'H'kara is the final form. The dot is the latter form. Sound is their conjunction. 'Samhita' (collection) is the connection That this is the knowledge (Vidya or Mantra) of Ganesha.

Ganaka is the Rishi (Knower) of this Mantra. 'Nichrid Gayatri' is the metre Sri Maha-Ganapati is the Deity. (This is the Mantra:— "Om Gam" "Ganapataye Namah" Salutation to Ganapati).

"We know the one-tusked (Ekadanta) and meditate upon the curved toothed (Vakratunda): May that Toothed God, (Danti) guide us".

Him who is single-tooth d, four-armed, wielder of the spear and the noose, the bestower of fearlessness, giver of boons. fully armed, seated on the mouse, red in complexion, large-bellied, —wide-eared with red robes, applying red sandal on the body adorned with red flowers, compassionate towards the devotees, the effulgent, the indestructible cause of the worlds, projecting Himself during the time of creation above Prakriti and Purusha, whoever meditates upon with a restrained mind at all times, he will become the Yogi among Yogis, the greatest and the best among Yogis.

Salutation to Vratapati, the lord of the entire humanity; salutation to Ganapati; salutation to Pramathapati (lord of goblins). Salutation be unto Thee the big-bellied Ekadanta, the destroyer of obstacles, the son of Siva, the embodiment of all givers of boons; salutation to Thee again and again!

He who studies this Atharva Shiras (end of the Atharva section of the Vedic Aranyakas) becomes eligible for the final Emancipation. He is not hindered by any obstacle. He becomes happy. He is released from the five primary and five secondary sins.

He who studies this in the evening destroys the sin committed during the day-time. He who studies this in the morning destroys the sin committed during the night. One who studies this both in the morning and in the evening becomes totally devoid of sins. He attains Dharma, Artha, Kama and Moksha tóo.

This Atharvashirsha (called the Ganapatyatharvashirsha-Upanishat) should not be imparted to a bad disciple. If anyone teaches it to such a person he become a sinner.

If one recites this Upanishat one thousand times, he attains, through this, whatever he desires—whatever it may be. One who does Abhisheka to Ganapati with this Mantra becomes highly eloquent. One who recites this on the Chaturthi day without taking any food (fasting) becomes possessed of great knowledge (becomes highly learned). Thus are the sentences of the great Atharvana.

One should be fully established in the practice of Brahma-Vidya. Such a one never becomes afraid of anything.

One who worships Ganesha with this and with Durva-grass, becomes equal to Kubera (the lord of riches) One who worships Him with offering of puffed rice becomes very renowned, He becomes highly intellectual. One who worships through thousand sweet cakes (Modakas) gets whatever he wants. One who worships (in sacrifice) through 'Samit' (sacrificial twigs) dipped in ghee attains everything. Having fed eight brahmins sumptuously one becomes effulgent like the sun. One who recites this during solar eclipse near a holy river or in the presence of the sacred idol of Lord Ganesh gets Siddhi of Mantra. He is released from all troubles; released from all sins; becomes omniscient, yea, becomes omniscient one who knows this! This is the Upanishad. OM! This is the 92nd Upanishad of the important 108 Upanishads published by Nirnayasagar Press, Bombay.

SPIRITUAL CALENDAR

January, 1946.	Feb. 1st New Moon.
17th Full Moon.	12th Ekadashi.
28th Ekadasi.	13th Pradosha.
30th Pradosha.	16th Full Moon.

GIST OF WESTERN PHILOSOPHY

Western Peilosophy is still in the course of evolution. It has not yet come to a unanimous conclusion about the nature of reality- life and immortality. Reality to Prof Jeans is a mathematician's mind-stuff ; to Prof-Eddington, a universal mind-stuff ; to Prof. Whitehead an organic unity rather like a person ; and to Bergson it is a stream or force of life. Obviously Professors Jeans and Eddington are drifting towards 'Hiranyagarbha' and ultimately to 'Brahman' of the Hindu Philosophy. Whitehead is a Bhagwat who goes in for 'Vishnu'. Prof. Bergson is a 'Sakt' who is percolating to 'Brahman' in an impersonal way. Prof. C. E. M. Joad has done a service by bringing into prominent notice four conclusions. First, "scientific research in physics and chemistry is not a process whereby the mind explores a world of matter existing independently of itself." Secondly, "the world as seen by science is not the world as it really is"; thirdly "science does not tell us the whole truth about things." And, fourthly, "there are avenues for the exploration of the universe other than that of science, notably through the aesthetic, the moral and the religious consciousness." He deserves admiration (and blessings of a saint) when he says that science "may supplement but no longer contradict the deliverances of the religious consciousness. Science in fact has cleared the boards of the universe for religion. but it has no contribution to make to the writing of the play" Prof. Einstein declares : "our religious insight is the source and guide of our scientific insight."

To a serious student of Western Philosophy certain things are striking. There has been no dearth of very enlightened thinkers in the West. There has been no cessation of efforts in the pursuit of Truth. There has been no small influence of the thought-systems of individual philosophers. There has been no small achievement of the westerners in the sphere of practical life. Why, then, is it that Western Philosophy has not yet succeeded in giving solid truth to mankind ?

This is a serious question which must be answered in the interest of all those who are influenced by Western modes of life and thought. When man has achieved all that the physical world has to offer, what is it still that must be achieved ? It must be the summum bonum of Kings and Emperors. When man has lost all that he had—from an empire down to the barest use of his physical and mental powers—what is it still that must be his ? It must be the treasure of beggars and exiles. What is it that the scientist yet requires to know, the artist yet requires to feel, the historian yet wishes to record, the economist yet must evaluate ? In a word, it is God, it is Truth, it is Self, it is Immortality, it is Bliss. And it is the subject matter of Western Philosophy.

Death, disease, old age, and accident are the common heritage of humanity. Whenever man has risen above the 'treacle toffee' pursuit of materialistic civilization he has pondered over these deadly enemies of life. Western philosophers have individually done splendid service in this line. In order to understand them it is very necessary to bear several important facts in mind. First, unfortunately, there has been a confusion of methods. In the earliest days of Greek philosophy the method was that of analogy. The first answers were given by the Whiteheads of the dark ages. Every object in Nature had an invisible person behind it. That person was conceived of in the varying likeness of man and beast. Fear and wonder were the reigning sentiments. Self preservation was the simple object kept in view. Nature worship was a necessary religion. From plain nature worship philosophy soon passed into a dream of beauty in the form of mythology where poetry and imagination lulled reason to sleep. After analogy comes logic. But it was not based on experience. It was logic based on a precept or universal truth, revealed by some genuine seer or sponsored by some hypocrite. If it was genuine it inspired noble action ; if false it led to sophistry and dogmatism. There were many great sons in the middle ages that lived a pure life almost instinctively and had vision of God and Truth. They, however, did not give methods to open up the vision. They applied deductive logic to their realisations to indulge in wishful thinking. How many fairies could dance on a pin-point ? They debated

on such questions with the paraphernalia of deductive logic. They scandalised philosophy. Naturally the thinkers of the modern age rejected all such absurdities of thought since they could not be based on scientific observation and rational experience. Unless experience itself ushered reason in the presence of God, His existence was purely poetic. Not before Kant and Bergson was it rationally recognised that God is transcendental and must be approached by the method of intuition. At present how intuition is to be developed, nobody in the West knows. Yet, the best thinkers of the West try to explain the world and its importance in term of intuitionism.

Thus it will be seen that Western Philosophy has, through its long course suffered from a serious short coming. It has always put the cart before the horse. It has either tried to prove intuitional truths by empirical methods as in the middle ages, or tried to reach intuitional truths by empirical methods as in the modern age. The truth however, is this. Empirical Truth must be reached by empirical methods and intuitional Truths can be reached by intuitional methods. There is no alternative to a proper method. This is the greatest weakness of Western Philosophy. It is the first conclusion at which Prof. C.E.M. Joad ably arrives at in his "Guide."

It is the glory of grand thesis of the Bhagwat Gita and Hindu Philosophy that embodied life is the fundamental neurosis ; that is the function of the fundamental desire to enjoy objects ; that the morbid expression of this desire in time and space (Egoism) creates a vicious circle of births and deaths ; and that egoism blurs the sense of intuition. If, therefore' egoism isdestroyed by means of selfless service, incessant and complete, intuition reveals itself. Then truth dawns upon the consciousness and the vision of God becomes possible. This is as clear as daylight.

(To be continued)

SOME MODERN THOUGHT RADIATIONS

(Continued from page 178)

BY SWAMI ADWAITANANDA

The Law of Karma.

"Karma" means action mental or physical. All acts have their reactions. They produce effects on the individual as well as on the environments. The impressions they leave on the individual mind are called Samskaras. They develop into habits and form the character of the individual. Every single thought, word or deed enters, into the living chain of causes which makes us what we are. We ourselves are responsible for the position we occupy in the world and for the various pleasant and painful experiences we pass through. This conception is not peculiar to Indian thought. The Christian scriptures affirm ; "Be not deceived ; God is not mocked ; for whatsoever a man soweth, that shall he also reap." Jesus says, "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged and with what measure ye note, it shall be measured to you again." The Law of Karma throws all responsibility for growth on the individual and lays great stress upon the importance of right action. All things in the world are both causes and effects. They are the result of past energy and exert energy on the future. Karma is not inconsistent with creative freedom. There is nothing we cannot achieve if we but try in right earnest. Karma has two aspects "retrospective and prospective" which implies continuity with the past and creative freedom of the Self for the future. Absolute freedom is possible only when the lower self unites with the highest and becomes coextensive with the whole. We have a "good deal of present constraint and previous necessity in human life.' "But necessity is not to be mistaken for destiny which we can neither defy or delude." "The past may become an opportunity or an obstacle." "Life is like a game of bridge. We do not select the cards but we are free to make any call we think fit and lead any suit." Only the rules of the game must be scrupulously followed. The root of action is mental activity. Modern Thought says "The indivi-

dual never being other than what he has made himself in the course of his evolution by the immense series of representations he has gone through it follows that every thing that is within his field of consiousness is his own doing, the fruit of his own work, his own efforts, his own sufferings, his own joys. Every act, even every desire, and inclination has an inevitable reaction in one or other of his existences. This inherent gesture is not only individual but also collective." (Gustave Geley). Walker says "The most adamantine of facts is that of an infinite all-comprehending power of which nature is the pulsating body, an eternal reality shaping the shadowy appearances of time and variously named as force, fate, justice, righteousness, love, mind, God, Oversoul. The most essential attribute of this unfathomable Being is that of Almighty Equity." "Alas we sow what we reap, the hand that smites us is our own." "There is no destiny but what we ourselves determine. God places all the powers of the universe at our disposal and the handle by which we use them to construct our fate has been and is and always shall be our own individual will." (Walker.) "Man has all power to act, but his power ends with the act committed. The result cannot be altered. Evil thoughts and deeds produce conditions of suffering. Good thoughts and deeds determine conditions of blessedness." (James Allen).

Reincarnation.

The doctrine of rebirth has had a long and influential history. Hindus, Buddhists, Jains, all believe in it. According to them the individual Soul after the dissolution of the body goes from one body to another, bound by hundreds of desires and hops, like a bird from one tree to another. Those who in previous life had attained some spiritual progress and were desirous of further development in their life, are born in the family of good and virtuous people and begin to make further progress. It is a cardinal belief of the Orphic religion that the wheel of rebirth revolves inexorably. Pythagoras, Plato, Empedocles regard rebirth as "almost axiomatic." Plotinus and the neo-Platonists agree with the theory. In Philo, we find traces of it and it is accepted in the Kabbala. (Hebrew). Among the Moslems, the Sufis adopt the theory. It was current in Palestine, at the beginning of the Christian era. Jesus's disciples tell him of the rumours that he is John the Baptistor Elijah or Jeremiah. Julius Caesar finds the belief in rebirth among the ancestors of the British. Some of the gnostic sets supported the belief. The Manichaeans in the fourth and fifth centuries accepted it. In the Middle Ages the tradition was continued by the numerous sects collectively known as Cathari; Bruns during the Renaissance and Van Helmont in the Seventeenth Century accepted the theory. Hume and Schophenhauer in Germany were inclined to uphold it. Lessing and Harder believed in it seriously, while among contemporary philosophers there are many who are prepared to accept it. The theory of a soul without any past but with a future is untenable. If the soul is created at the time of birth, the dissolution of the body must destroy it. Many object to the theory of rebirth on the ground that we do not remember the past. But this objection cannot be pressed seriously. We do not deny the early life because we have lost all memory of some of its phases; nor do we remember anything of our existence in the mother's body. Even in this one life we forget so much. But the effect of all our actions is there in our nature. It is formed by the experiences of the past. The discontinuity of memory cannot affect the question of the survival of personality after death. The Upanishad asserts,—when the Self leaves the body its "knowledge. work and experience accompany it." Our life is a continuous growth until the final end, "liberation" is achieved. Some of the modern thinkers support this view. Geley says, "The seeming end is not really the end for it cannot touch the real essence of the individual, nor his realised consciousness which is pre-existent, surviving and eternal. Death destroys only a semblance, a temporary representation. The time and the indestructible individuality assimilates and so preserves all the requirements of the transitory personality then bathed for the time in the waters of *Lithe* it materialises anew in personality and thus continues its evolution indefinitely." "Granting the permanence of the human spirit amid every change the doctrine of rebirth is the only one yielding a metaphysical explanation of the phenomena of life. It is

already accepted on the physical plane as evolution, and holds a firm ethical view in applying the law of justice to human experience. In confirmation of it there stands the strongest weight of evidence, argumentary, empirical and historic. It entangles knotty problem of life simply and grandly. It meets the severest requirements of reason and is in deepest harmony with the spirit of Christianity." (Walker). "The ancient doctrine of transmigration seems the most rational and most consistent with God's wisdom and goodness. It answers the purposes both of justice and utility." (Soame Jenyus). "What sleep is for the individual, death is for the will. Through the sleep of death it appears refreshed and fitted out with another intellect, as a new being, a new day tempts to new shores" (Schopenhauer), "These constant new births, then constitute the succession of the life dreams of a will which in itself is indestructible, until instructed and improved by so much and such various successive knowledge in a constantly new form it abolishes and abrogates itself." (Schophenbauer). "The supposition of a previous existence would best explain these differences of character, the harvest of a seed that was sown in other states and whose fruit remains although the sowing is remembered no more." (Frederic Henry Hedge). "What we call death is only the introduction to another life on earth. Our life is really continuous. Death is mere change and development like the passage from the embryonic to the adult condition, from the blossom to the fruit." (Francis Bowen, Professor of Philosophy" America.)

"All death in nature is birth and precisely in dying the sublimation of life appears most conspicuous. There is no death-bringing principle in nature for nature is only life throughout, Death and Birth are only the struggles of life with itself to manifest itself in never more transfigured form more like itself." (Fichte-German Philosopher). "Processes begun in this life are sometimes left incomplete. We continually find that death leaves preparation without an achievement. If men survive death, we must expect that these processes when not worked out before Death, will be worked out in a future life." Me' Taggart.

We have given above a very brief review of the main tendencies of modern thought. These clearly demonstrate that so far as the basic problems of human existence are concerned, there is substantial agreement between the prominent thinkers of the East and the West. The belief that "East is East and West is West and never the twain shall meet" is a mere fabrication of a diseased mind. The One All-Pervading Spirit is working through all individual minds and ultimately all must come to the one Truth. Although the ways of approach and the modes of expression may and must vary according to individual, racial and national characteristics. The main problem of the day is the attainment of harmony between the different peoples who inhabit the world. Politically and economically, they are becoming interdependent. This objective unity, if it is to be durable must have a solid psychological basis. Only a common world-culture can furnish such a foundation. A comparative study of the various religions and the writings of the philosophers and mystics of the world shows that there is a good deal of agreement between the Indian Vedantic doctrine and the advanced scientific and philosophic thought of the West. Modern scientific theories largely support the ancient teachings, with the additional force of experimental evidence and a greater knowledge of detail. If the common points are emphasised by the prominent workers of the day, it would bring about the much-needed psychological unity and ensure for a long to come, peace and all-round progress on the objective plane, between the various races of the world.

(Concluded)

SPIRITUAL REJUVENATION OF INDIA

(A Lecture by Dr. Mahendranath Sarcar, M. A., Ph. D., on the 12th November 1945 at VISWANATH BAGH, Rikhikesh)

Rev. Swamiji Maharaj, Your Holinesses, ladies and gentlemen,

It is indeed gratifying to be in this holy and peaceful surrounding of Rikhikesh and amongst you, and to deliver a lecture on the Spiritual Rejuvenation of India. Western culture for the last 150 years has been dominating our heart and intellect, and India in site of her ancient culture, a culture which has not been matched by any other culture of the whole world, is imitating the West. It is only because the cultural conquest in India is almost complete that we are a dependent nation and a dependent nation can hardly make its culture effective. Unless you can make a conquest of culture you can't make a nation for ever dependent. We are being spoon-fed. That makes our nation more and more slavish, more and more imitating others; a nation that has not the capacity of carrying on its own tradition, a tradition which any nation should be proud of—that nation can't stand in its fight with other nations. Time has come when we should make true assess of our culture, see its beauty and sublimity and reorient life with its influence. The civilisation that can boast of the atomic bomb and its application does not stand on a high plane to inspire confidence. Wonder, world's best intellect is being applied towards the world's destruction. In the whole world to-day there is no mutual confidence, no amity, no wide vision, no constructive statesmanship. Amity is giving way to discord, creative balance to destructive inequilibrium. The noble aspiration for freedom is treated as a crime. This is the picture of modern civilisation. There are great scientists like Einstein; great thinkers like Russell and others; but none of them has been able to influence the world thought and give a code that would give piece to the whole world. Therefore it is a matter of great concern today; how to live and how to regulate our life in order that we may live the life in the best possible manner.

India has chalked out her great path of life. Every race has its own racial instinct and is guided by it. Unless the knowledge is deep and the heart is wide, it is very difficult to transcend this racial instinct, and to embrace the whole world as your own. You can't expect really any great help from the West or from others. You are to stand on your own legs and for that you have to rethink in modern ideologies the old concepts and rejuvenate them. Swami Vivekananda was the first man to move in this direction. He made the Indian culture dynamic. After Sankaracharya there has not been a man like him to attract the attention of the whole world. We should make our whole life dynamic and be not confined within our rooms in our seclusion and try to make India great. I believe that ideas live for ever. Prof. James said that ideas are undying. If there is an idea, if that idea is unselfish, you can just throw the idea over the whole world and it will catch the people here and there when their hearts are opened out. Ideas never die. It is only because the Indian culture and Indian civilisation has the blessings of the great rishis, who are not dead but who are still living in their ideals, that it is still alive. Those who have got the eyes to see can see and they say that behind the appearance of surface existence there is a great order of teachers. They say that there are great teachers in the subtle atmosphere. They help us whenever their help is needed, It is a great truth that all the great mystics and occultists believe in the spiritual federation of the world. Everybody has got his eyes to see; but the wise think this world is protected by the great sages who have gone before. They are great helpers.

Indian thinkers have conceived a spiritual federation and a kind of federation of Gurus. There are forces of the good. They are kind and beneficent forces. They help. They rejuvenate. They put spiritual ideas into our hearts. Theirs is a perpetual spiritual current. It is not merely a philosophy. It is written on the pages of life and those who like you have opened the book of life assert very boldly that there are great spirits to help us. The more we try to establish a federation of faiths, the more help shall we receive from those

masters who are ever active to take the world up to a higher plane of existence. We are living at a period which may be called in Prof. Whitehead's words a kind of epochal cycle because really such a time has come when there must be a change in every fields a change in our entire civilisation If we open ourselves to the higher forces, the higher forces will help us.

Your Holinesses who have honoured this meeting by your presence know fully well that the force of Tapa is undying and effective. In this crisis of life, yours is the privilege to concentrate your being and draw the helpful spirit and radiate to broadcast to shake off the drooping spirit of the nation and initiate it with the spirit of courage, spiritual elasticity, undying resolve to establish the forces of the good and beneficent powers. When the Gita was revealed to Man there was a great crisis and Arjuna was helped to tide over that crisis. The Lord says that every time there is spiritual crisis in the world. He would appear again and again. God's ways are not known to men always and I think that the time is now ripe for the revelation of divinity in human plane. They will be really and truly constructive statesmen who can open themselves up before the higher inspiration which flows always, like the flow of the Ganges. They should know that there is such a flow, which can rejuvenate human society and uplift and elevate the fallen and the downtrodden. Today human society is at cross-roads and at the cross-road we should look up to the gods above and the invisible helpers so that they can help us and move us in the right direction. That is the path and that should be the path. Whatever you may think of the Western civilisation, it appears it has not even a nodding acquaintance with the spiritual power. I don't know whether India cares to make any discovery of a destructive weapon like atomic bomb. India has got only one science, and that is the spiritual science. That does not kill a nation; and if that science is there living really, India will come out in this struggle as a nation that is marked by God. Some time I see in my imagination that in the higher plane, the great sages of wisdom and their great wisdom are all there. Only if we can open ourselves and establish contact with them, we shall be doing what they want us to do.

In fact, I don't believe in the life of isolation. We should know today that our salvation lies through the salvation of the whole race, the whole humanity. Therefore we should pray for the whole race. I had a letter from a friend in London. He wrote to me. "We need greatly the spiritual help of India. When there is a siren call and when there is the dropping of bombs we are thinking of India. India is the only nation, only country that can give a message of hope to Europe in this crisis We only see things from a distance. We do not know the gravity of the situation in Europe today. Mr. Bevin said just the other day that in Europe this winter the crisis would be greater than the war crisis We can see how wonderfully the whole structures of civilisation which Europe built up is being destroyed. But still Europe won't learn. If people there including statesmen, do not get the nobler and more humane inspiration and correct themselves the future of humanity is really in danger. They speak of "tension" in the paper everyday. One nation won't give the secret of the atom to another. What does it show? Is it "civilisation"? can this "modern" civilisation call itself a civilisation when it is bent on destroying all that is noble and everything beautiful? India at this time should assess really the true value of her own culture. I do not know whether everything India has behind her is glorious? But I can claim that Indian civilisation from the Vedas downward the glorious spiritual tradition of Hinduism Buddhsim, is something that is rare and truly helpful. I should say that such a beautiful civilisation has not been found any where. Profound teachers of humanity have not been wanting in any nation. Italy is proud of a Dante; Germany is proud of a Hegel, a Kant, a Goethe; but it was only India that can be proud of a glorious tradition built up by her saints, sages thinkers, poets etc. India believes in a hierarchy of masters and teachers that are still thrilling and inspiring. We believe still that Sanatkumara is not dead, that Vyasa and Buddha are still living and helping humanity. Buddha reached

nibbana and he came down and said, "I will not pass into nibbana until everybody has got it. Till everybody gets nibbana I am not going to have that." That is the sort of service India has : India does not put much faith in Individual Salvation. When Swami Vivekananda was anxious to pass into nibbana. Sri Ramkrishna rebuked him, "You are so selfish ! You can't have it now. The time will come and I shall than call you away." How beautiful is this ! The central aim of Indian life is to attain the height nibbanic bliss ; but they won't long remain there. They will come down with their knowleege, with their new rejuvenated life and they will show you the spring of happiness and point out to you what is life and how life should be lived in order that life should be blessed. Indian teachers are like that. Whatever their philosophicaldifference may be they have got this ideal in common, knowledge for self, service for others. Knowledge gives place to service. In fact, the attraction of spititual life is that the thousand portals will open themselves up before the spiritual seeker ; the Kingdom of God showers the blessings of wisdom and love on him. These combine to make him really strong in divine qualities so that he may go down and make the life of the common people inspired, illuminated and happy. That is the path of the heart.

There are two paths—the path of the intellect, the eye doctrine, and the path of love, the heart doctrine. The eye doctrine is purely analytical, the path of the thinkers and the contemplative. But if you consult the life of thinkers that analyse and sympethsise, you will see that they cannot always inspire your life in every plane. Therefore, the mystic seers, the occultists are to be consulted; they have great powers in them. Some of us who go by this path will attain these powers. This is the consummation. But unless the heart is very pure and is properly organised, you can't make much progress in this path. We have got hundreds of philosophers. Philosophy is not actualised in their lives. Buddha used to disparage the doctrinnaire spirit including doctrinal system because it cannot carry us into the heart of Reality. "Don't measure the immeasurable in worda." It cannot give us the harmony of the higher intellect of the joyous peace of heart moving in the rythm of spirit. Bradley says the ultimate reality is comprehensive and harmonious. He says "Thought cannot reveal Truth." So that you must somehow or other transcend thought consciousness. That is a very sublime saying of Bradley. Sankara himself says, "Really this Atman is yourself and this cannot be known so long as you are the subject and Atman is the object." When you feel that you are the Atman that feeling of difference is no longer there. Dwaitic philosophers like Ramanuja say that the Atman can never be known except through love. What is love ? It is that which gives the direct intuition into Truth, and the knowledge by identity. The eye doctrine gives philosophic knowledge, profound scholarship, analysis, and synthesis. Intellect has not got that power to get into the inner chamber of Truth. Therefore, if a man is to get to the realm of Truth then logical intellect must subside. He may build up a system of philosophy. But when he approaches Truth, his logic is always silenced. He passes into a state in which all pass into a calm.

I should say that all great thinkers think in the same way. Take the rational analytical philosopher, Kapila. He had a wondefully scientific mind. Even such a man of highly developed analytical intellect as kapila practised Samadhi to get the direct knowledge of the elements. and the principles comprising our make-up. Kapila achieved the highest wisdom in the listless silence of Asampragnata samadhi, but did not stay there. For even with that ascent there is a tendency to come down. As soon as you get there with the help of the intellect, fine analytical concentration, contemplation and sharp wisdom, the heart expands and therefore there is the inspiration to give the wisdom to others. This is the demand of life. Life spreads out wisdom spontaneously. The intellectual expansion and realisation induces expansion of heart. Wisdom invokes service. That is the enternal path ; where it does not there is no wisdom in the true sense. Buddha tried to rejuvenate the life of the people. Buddha attained nibbana, and the moment he did compassion spoke

to him "Why shouldst thou seek nibbana when the whole world is in darkness and suffering?" This is the path of heart. In fact between wisdom and heart there is no discrepancy. True love gives the highest wisdom. Real wisdom vibrates the heart. If one part of our being is uplifted, illuminated or elevated, the other parts will always be elevated and illuminated. The heart will not grow without the intellect and the intellect without the heart. The joy of release is in the heart. You can't long be there. You come down and you try to feel it in your conscious mind, and distribute it amongst your brethern. The great spiritual men are those who do not live for themselves but live for others and spread out their feelings amongst others. The spiritual man is just a rose emitting its sweetness around. The spiritual tradition of India has been built up in wisdom, in love and service and the day has come really when we require that kind of willing and loving spirit again. India should live in the spirit not towards the member of our family or to be confined to our own closed room. Our spiritual life should be so strong, so profound, that we should be feeling secure at every plan of existence wherever we may go. We should grow selfless every moment. I define spiritual life to be complete selflessness. When you have got that selfless heart as not to enjoy the fruit of your own industry but to induce you to act in a spirit of giving protection to all. and with that outlook if life is lived, life is blessed for a man, because the law of life is this that it will grow up to its own fruition and it will give the fruits to others. The sun is giving us brilliant light; moon its soft and mellowed enjoyable light. Should a man lag behind and should he confine to himself his own virtues and his own spiritual illumination or go to everybody with a message of joy, happiness, hope and thus help humanity? We should feel divinity everywhere. Whatever philosophers may say, we are all divinities and we should wake up that divinity in us so that we may enjoy that life to our heart's content and serve and love each other. This world then will be a blissful heaven which it actually is. Unless that is done, whatever the abstractions there may be of philosphical thought, I should say life is not fully lived, life has not been fully realised. Life's indication is that if you have got wisdom there must at once be an enrichment of your heart, your whole being. Truth does not affect only the intellect. It must affect every part of your being. It is only in feeling we don't see the subject-object difference. Therefore, whatever our attitude may be I should say that spiritual life is not well lived or fully lived unless we have that kind of heart. A great intellect should not blind the heart. It should rather elevate and enable us to enjoy the whole creation from Brahma to the minutest ant. Only then can we say that we have learnt a humble bit of real spiritual life and the wisdom of the humble.

DIVINE LIFE FOR CHILDREN

हरेराम हरेराम राम राम हरे हरे। हरेकृष्ण हरेकृष्ण कृष्ण कृष्ण हरे हरे

Blessed Children of Eternity!

All of you would be celeberating the New Year's day to-day, all over the world. To-day is a day of rejoicing to one and all of you. On this blessed day, we send you through this Magazine our hearty good wishes so that you may all grow steadily and surely, in spirtuality. May God, our Father, make you all great each in your own way!

You should not confine this day's activities to mere physical rejoicings. You should keep up your mental joy. Then alone all things will appear joyful to you. Be cheerful. Remember that you are all the chosen children of God. If you are cheerful on this auspicious day, you will be cheerful throughout the year.

The first day of the year is always the best day for beginning to turn a new leaf in your life. To-day you celebrate the New Years' Day. Think about what you want to do during the New Year. Forget the year that has passed. Make a few good resolves. Think of Buddha, Christ, Nandanar, Mira Bai, Sita. What a wonderful life they led! See with what respect they are remembered. It was because they all lived a very pure and noble life. Don't you want to become like them?

I hear every one of you saying: "Yes, Swamiji. I would very much like to." Then make a determination that you will develop at least one of the noble virtuous qualities that they had' Truth, Mercy, Love. Devotion, Piety. Pray to God: "O Lord! Yet another Year has come. I want to become a good man. Won't you help me?" Help will come. But you should yourself make it a point to remember always your determination to be good. Have you seen the "Resolve Form." If you write to me, I will send you one. You will find valuable things there. Make a few resolves. "I will do Japa for 15 minutes daily." You know what is Japa? It is repeating God's name over and over; Om Nama Sivaya, Om Namo Bhagawathe Vasudevaya (the famous Mantra which brought God to young Dhruva). Next, "I will sing God's name for 15 minutes daily. I will write God's name (see how I have written it at the top of this article) for 15 minutes." This is Divine imposition writing! If you commit a slight mistake, your teacher asks you to write "I will not do such and such a thing hereafter." This is intended to prevent you from committing the same mistake again. How powerful should God's name be then! If you write it with devotion, you will see God very quickly. Then "I will do Yoga asans for 10 minutes." You can select a few simple asans and practise them. This will improve your health. "I will not tell a lie." Whenever you feel like telling a lie at once you should close your eyes and think, "I have determind that I won't tell a lie during this year. I will speak the truth now and if it brings trouble I shall bear it coolly." At once think of Harischandra. You will become like him! Don't steal even little things either at home or in your school. When you steal a thing, to avoid punishment you have to tell a lie and so on you develop many evil habits. Don't get angry with any of your friends. If you get angry often you will become very weak when you grow up. How can you become great if you are weak? Be cheerful always. Love everybody. Every one is God's creation as you are. You should not even think ill of others. If your mother gives you a small cake you should share it with a few of your friends. See how pleased they are! God is watching your actions. When you do such acts of kindness he will stand by your side and smile. You will get his Grace and then He will give you more and more of cakes. If a beggar comes in front of your house, give him some rice or quarter of an anna. See his face now. What joy does he get from such a small gift. God will give you more and more. The beggar's joy will transform itself into a Deva and protect you from hunger throughout your life.

Get up before sunrise in the morning and immediately after washing your face, sit before your God and recite some prayers. If your father or mother has taught you some prayers you can recite them; or, you can even pray in your own way: "O Lord! I am your child. Let me be as pure as you are. I have taken some resolves to lead a good, noble life hereafter. Give me strength to stick to them. O Lord! Bless my father, mother, brothers, sisters, friends and everybody on this earth" You are all powerful. Let nobody suffer on this earth." God will listen to your sincere prayers. See, by praying for others, you have prayed for your good also!

Write to me periodically what you are doing, if you have any difficulties, I will guide you on the right path. You are surely destined to become great. You will never die. You will live for ever. May God bless you to be a Chiranjeevi like Dhruva!

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UPANISHAD FLASHES

BY SRI SADANANDA

I propose to give, in a series of articles, the thoughts that suggest themselves to me as I proceed with a study of the Upanishads. I take it for granted that the reader is already acquainted or will acquaint himself with the classical commentaries and I proceed to mention only any new ideas that flash upon the mind. If they cannot bear close scrutiny from the erudite let these thoughts perish. If they can stand criticism, let them shed light.

I start with the Brihad Aranyaka which is connected with the Vajasaneyi Brahmana.

ॐ उषा वा अश्वस्य मेध्यस्य सिर ॥ सूर्यश्चक्षुर्वातः प्राणो व्यात्तमग्निर्वैश्वानरः संवत्सर आत्माश्वस्य मेध्यस्य ॥ द्यौः पृष्टमन्तरिक्षमुदरं पृथिवी पाजस्यम् ॥ दिशः पार्श्वे अवान्तरदिशाः पर्शव ऋतवोऽङ्गानि मासाश्चार्धमासाश्च पर्वाण्यहोरात्राणि प्रतिष्ठा नक्षत्राण्यस्थीनि नभो मांसानि । ऊवध्यसिकताः सिन्धवो गुदा यकृच्च क्लोमानश्च पर्वता ओषधयश्चवनस्पतयश्च लोमानि उद्यन् पूर्वार्धो निम्लोचञ्जघनार्धो तद्विजृम्भते तद्विधूनुते तत्स्तनयति यन्मेहति तद्वर्षति वागेवास्य वाक ॥१॥

अहर्वा अश्वं पुरस्तान्महिमान्व जायत तस्य पूर्वे समुद्रे योनि रात्रिरेनं पश्चान्महिमान्व जायत तस्यापरे समुद्रे योनिरेतौ वा अश्वं महिमानावभितः संबभूवतुः । हयोभूत्वा देवानवहद्राजी गन्धर्वानर्वाऽसुरानश्वो मनुष्यान् समुद्र एवास्य बन्धुः समुद्रो योनिः ॥२॥

इति प्रथमं ब्राह्मणम् ॥१॥

Here we have the meditation mantra regarding the horse sacrifice. In fact, it is a glorified conception of the sacrificial horse. Even those who are not able to perform the sacrifice can meditate upon the mantra and get the same results that are got by the actual performance of the sacrifice itself. That is Sankara's view based upon Shruti passages. The meaning of the mentra will not be clearly grasped because a proper conception cannot be formed in the mind. Hence this explanation is here furnished.

Some parts of the sacrificial horse are spoken of as being objects in *space*; some are described in the terminology of *time*. The rest are spoken of as objects on *earth*. Thus the horse has to be conceived of in the three places of thought—time, space and matter. It is easy for us to think of a concrete thing which exists as matter occupying space and functioning in time. But here we are called upon to think of something some parts of which are represented in the plane of matter, some being in the two other planes, space and time. Such a conception as a mental picture being impossible we have to enter into the inner meaning of the mantra.

Let us start with the plane of matter. On the earth, monarchs performed the Asvamedha sacrifice to assert their undisputed sovereignty over all other monarchs. Thus the performer succeeded in gaining the covered position of the samrat. It is easy therefore to think of the horse as a being that gives the highest status that can be wished for on earth i.e., in the plane of matter.

Regarding the conception of the horse in its relation to space, we must think of those who want to have the conquest of space; for instance, those who want to go to the world of the Devas, without any let or hindrance. The accepted belief is that a man who performs one hundred Asvamedha sacrifices becomes fit to occupy the position of Indra, the Lord of Deva Loka. Meditation on the Asvamedha horse is therefore the vedic method of conquering space and getting to other worlds. Likewise, the horse is gifted also with the power of making one get over the limitation of time. As it is, all men are mortal. But the mantra wants us to meditate upon the horse as capable of making us immortal,—if not for all time, at least up to time that Prajapati goes to sleep when His night comes.

Thus this mantra is intended to make the reciter

convince himself that by meditation upon the sacrificial horse he can gain (1) sovereignty over the earth (2) entrance into heaven and (3) freedom from the clutches of Yama or Death. Here we have the eulogy of the Vedic rite of the Asvamedh Sacrifice, the highest of all sacrifices. It satisfies all the ambitions of the sacrificer who desires results.

But we cannot be satisfied with that. There is no Vedic mantra without its meaning and value for the aspirant after Jnana who does not hanker after perishable pleasures. This mantra satisfies such a person also. How? He understands sovereignty over the earth as the conquest of those things which make him earthly viz., Kama and Krodha. When that conquest is achieved he can become a Sthitha Prajna in the words of the Gita. Conquest over space (akasa) is the lordship of *chidakasa* so that he can reside with God in the heart. Conquest over Time is effected when he transforms himself from a mortal to an immortal. That is the way in which the wiseman has to meditate upon this introductory mantra and achieve the highest result—conquest of birth and death.

DIVINE LIFE

134. Until man recognises the fact that in essence he is the immortal soul he will not know himself. Through ignorance he identifies himself with the body. When knowledge dawns through annihilation of ignorance, identification with the body vanishes. He becomes one with the supreme soul and attains knowledge of Brahman.

135. Renunciation is verily the best of all means to the attainment of the final emancipation or Moksha. He alone who has renounced all can know the Supreme Brahman, his own inner Self, the supreme abode of immortality and eternal bliss.

136. The living principle in you is the same as the living principle in the sun or plant or animal. The devotee who has rightly meditated on Prana during his life enters after death into the world of Hiranyagarbha, by recognizing the identity of Prana in the sun, and in other living creatures and the true nature of Prana.

137. Life is Prana, Prana is life. Immortality is Prana, Prana is Immortality. By Prana one attains immortality in the other world. Prana is consciousness Prana is only the combination or the aggregate of the senses.

138. All the Devas are only the various manifestations of this Prana. He who attains oneness with this Prana attains the Devas.

139. Knowledge of the external world of objects arises from the connection between the mind and the sensory organs. That is the reason why there is no simultaneity of the knowledge of the impression received through the various sensory organs. Man says "My mind was elsewhere engaged, I did not see that." The impossibility of the simultaneity of knowledge through various sensory organs indicates that mind exists.

140 Do not be slack in your sadhana. It is Sadhana that will help you in the long run. It is the only asset in this life. Be regular in your sadhana and attain self-realisation in this very life.

141. Even after the realisation of the Absolute or the Nirguna Brahman, there is nothing contradictory in retaining devotion to Lord Krishna Madhusudan Saraswati and Sri Sankara also were good Bhaktas even after their realisation of the Absolute.

142. The Grace of the Lord is necessary for the realisation of identity. The Lord bestows His grace only on a person who does Purushartha or self-effort. God helps those who help themselves. There is no real conflict between the two views, the doctrine of divine grace and doctrine of self-effort.

143. Purity is the gateway to God. It is an ante-chamber to the presence of the Lord. It is the key by which the door of intuition that lead to the abode of supreme Peace are opened. Therefore attain purity at all costs.

144. Hold on to prayer, no matter how numerous the temptations that assail thee may be. Thou shalt build an impregnable fortress by prayer. Prayer is thy refuge and sheet-anchor.

145. Saying one thing and doing another thing does not impress anybody and is of no value at all. He who does as he preaches is to be worshipped, otherwise the preaching becomes ridiculous.

BHAGAWAN SHREE NIMBARKACHARYA

HIS LIFE, TEACHINGS AND PHILOSOPHY.

Far, far from the range of the human comprehension and much beyond the conception and imagination of ordinary worldly men are the mysterious deeds and activities of the adventurous, enterprising, ideal and prominent personages, who come down to this fleeting, transitory, perishable and unreal world when it actually stands in need of them. They in fact bring with them some special mission, —nay a message from God— which perfectly soothes the burning hearts and thoroughly satisfies the poor, the forlorn, the depresed and the broken-hearted devotees. By their elegant presence and marvellous teachings, they elicit, draw forth and annihilate the poisonous ingredients of sins and cruelty, malice and vice from the surface of the earth, the result of which would have otherwise been most venomous, most baneful, devilish and hurtful for mankind.

When the Tamas and Rajas forcibly take possession of the seat of satwaguna and blow their triumphant trumpet the inhabitants of the universe begin to feel mental discord and disharmony, sensual and lustful ambitions begin to reign, to rule all round. Only then do the great blessed souls endowed with the most virtuous qualities and meritorious attributes, appear on the earth and root out malice, evil thoughts, dispel iniquitous vice and re-establish goodness, true religion, elevating, and uplifting thoughts, virtue and good deeds and thus besprinkle the showers of nectar and ambrosia to extinguish the fire of burning hearts and bring about concord and harmony, consolation and satisfaction, equilibrium and stability of mind. This is not to be wondered at as this is natural and habitual with them, because they appear in this world simply for the welfare of humanity at large.

Thus came Shree Bhagawan Nimbarkacharya, whose concise biography, teachings and detailed method of philosophy I lay before you. Like other Acharyas both his predecessors and successors, he was unique, unparallelled, unrivalled and unequalled in the super-human virtues, miraculous, divine powers and god-like merits and qualities and magnificence and grandeur. In a word, he was the embodiment of mercy, piety, love, liberality, kindness and all other merits, virtues, qualities and attributes that ever appeared on the face of the earth. He was peerless among his contemporaries, and it is not to be wondered at. For, he is considered to be an incarnation of Lord Vishnu's eternal weapon, Shree Sudarshan Chakra or the Fiery Disc of Glory of Lord Vishnu. As such to eulogise or to praise him is just to pay invocations and commendations to the Almighty Vishnu.

In this essay, I shall deal with the following topics *seriatim*: (1) The cause of Shree Nimbarkacharya's incarnation; (2) His parentage and birth-place; (3) Cause of his different denominations or differentiated names; (4) His age and spirtual lineage; (5) His works; (6) His Sampradaya or Sect; (7) Rambles, viz. Pradhan or main places of pilgrimage of this Sampradaya; names of the places where this sect is mostly found; something about their Maths and Dwaras, etc., etc.; (8) His teachings and the miracles he showed; (9) His philosophy in detail and its comparison and contrast with other schools, His last days and Go Loka yatra; (10) Conclusion.

Cause of Incarnation.

This immortal personage, the time-honoured and world-famed teacher, appeared among the mortals at a time when the asuri sampathi or the hostile forces were overwhelming and overpowering the whole of creation; and fraud, cunning, cruelty, faithlessness, carnality, forgery, covetousness, irreligiousness, malice, and all other forms of vice were spreading throughout the world. At that critical moment, in obedience to the holy ordinance of the Omnipotent Lord Vishnu running thus "O Sudarshan! O Mighty-armed! O Glorious one with the glory of millions of suns! O my fiery Disc! O my eternal companion! Go to the universe of mortals' and enlighten the blind ignorant people, destitute of the inner eye of wisdom and knowledge, because of the gloom and darkness of ignorance, with the shining path of self-

effulgent Lord Vishnu. This is the verbatim reproduction of Shree Bhavishya Puran's verse (sloka) which runs as under :—

सुकुदर्शन महाबाहो ! कोटिसूर्य समप्रभो ।
अज्ञान तिमिरान्धानां
विष्णोर्भागं प्रदर्शय ॥

It is quite evident from the above authority that the Eternal Companion of the All-Pervading Merciful Lord Vishnu, Sudarshan or the fiery Disc of Glory, incarnated himself in the person of the worshipful hero of our biogrophical sketch.

From the above we conclude two reasons of his incarnating on the earth : (1) Prevalence of sin and adharma, and full disappearance of Dharma ; (2) Lord Vishnu's holy orders.

Here a thoughtful man may object, that if these Acharyas also are avataras, then there will be no difference between them and other incarnations, Shree Krishna, etc., because they too are the incarnations of Lord Vishnu. In order to clear this point I shall quote an authority here, from Srimat Bhagavata regarding the variety of avataras, viz.

Generally there are four sorts of Avataras : (1) Purna (full); Shree Krishna, Shree Rama and Shree Nrisinha, etc., (2) Kala (not all-full); Matsya, Varah, Shree Hamsa (Swan) etc., (4) Amshamsha (part of part), the Acharyas. Shree Nimbarka, Shree Shankara, Ramanuja, etc. This can be deduced logically also; the hand is a part of Partless and limbless (in fact) Lord Vishnu, in which Sudarshan finds its place. Hence Lord Rama and Lord Krishna are Purna, Perfect and All full Direct Incarnations of Lord Vishnu, whereas the Acharyas are the part of a part or the "amshamsha" avatars of the Supreme Deity.

His Parentage and Birth place.

In southern India (the Trailinga Desh), there was a holy place "Vaidurya Pattnam" by name, where a great ascetic, a learned "Abitagni". Brahmin sage (Brahmana Rishi) "Aruna" used to live and perform regularly along with his consort Sri Jayanti Devi severe penance and ritual ceremonies, according to the injunctions of the sacred canons. Both were great devotees of Lord Vishnu. They spent all their time in meditation. Bhagawat chintan and chanting of the holy name of Shree Hari. Their devotion was perfect in every way. No diabolical thought or evil notion like hatred, jealousy, contempt, arrogance, avarice and egoism, etc., could ever dare to touch or allure them. That was why the blessed Lord ordered His Eternal beloved companion, His special weapon "Sudharshan" to sanctify their house by his birth, at Shree Vaidurya pattnam. So, the exalted and august personage of Bhagawan Nimbarka, the angel of love and devotion and saviour of the Vedic Path incarnated in the hermitage of Shree Aruna Rishi from Shri Jayanti Devi.

The baby grew and his parents, after performing his sacred thread ceremony, sent him to Rishikul for learning the Vedas, Vedangas and Darshanas, etc., which to the amazement of the masses he memorised in no time. He proved to be an enterprising young lad and an adventurous youth. His quick acquisition of knowledge was a wonder to all. His fame began to spread far and wide. From his very childhood or playful days his brain was very extraordinary. Nobody could excel or even equal him in wisdom, sagacity, or knowledge. He was the embodiment of all material and immaterial merits. People from all directions flocked to have a look at this wonderful lad, who was like the crescent moon. Such were the days of his student life and boyhood.

In short, his parents were Maharishi Aruna and Shree Jayanti Devi, and he was born in Vaiduryapatnam, in Southern India or Trailinga Desh (Andhra country).

(To be continued)

WESTERN LIGHT ON YOGA SADHANA

By Senor Aldo Lavagnini Mexico.

LESSON V—SOME ADDITIONAL HINTS.

The ten (or eleven, if Mitshara is considered apart from Shaucham) Yama and Niyama that we have described in the two previous lessons are, as we have seen, a sort of Decalogue of wholesome harmonious living as also the rules and conditions that foster and make possible any spiritual advancement. Furthermore, their wise application calls for individual discrimination of spiritual discernment (Viveka), which is the first requisite for the successful practice of Yoga, and makes for its development. In no other way could this, indeed, be achieved, than in the seeking of the wisest application to life of the spiritual view-point one has attained, and whose further rising and deepening is dependent on the effort made in this application.

It is convenient therefore, that we give another bird's eye-view of these Yamas and Niyamas, before we go on to the next steps, whose safe and successful attainment can only rest upon them. They must become permanent habits and attitudes of being and doing, rooted in one's personality as an inseparable part of the same, and an expression of one's consciousness of the Real in all things.

Beginning anew with Ahimsa, we must see in it, more than a negative attitude of refraining from doing anything which may be in any way hurtful to a living creature, (the "letter" of the commandment) a natural expression of one's unfolding consciousness of the One Life living in all beings, one's oneness with this Universal Life and therefore, one's unity with all beings, one's radical oneness with all living expressions of consciousness. This is the "spirit" of the commandment, also expressed in Jesus' words: "What ye do unto one of them, ye do unto me."

The power of appeasement or pacification is the natural outcome of the deepening of one's consciousness of the Oneness of Life, of the One Consciousness in which all have their being, and the One Life in whom all live. Being at one with the Life which is Peace, Love and Bliss. being within all creatures gives one the power to call forth its expression as peace, Love and Bliss, in some measure, in every being with which one comes in touch. Thus it is only one's inner consciousness of brotherhood which makes outer brotherhood a living reality.

Satyam or Truth is in a similar way, simply "to walk in the Light" which is innerly perceived, to try, in every word and thought, to be at-one with that Truth, which is Being in itself, and whose betraying is a temporary obliteration of Being. One's integrity and spiritual integration depends, therefore, on absolute truthfulness in a degree which may only be wholly appreciated in the measure of one's deepened discrimination. As Jesus says "The light of the body is the eye (the power to perceive Truth); if therefore thine eye be single (or truthful, faithful to the truth perceived), thy whole body shall be full of light (i.e., Truth will shine in its utmost clarity in one's mind, as also in one's expression). But if thine eye be evil (if one's perception of Truth is dimmed, or preverted, or adulterated with untruthfulness), thy whole body shall be full of darkness, (one shall walk in darkness, in the byways of errors, instead of in the highway of Truth)." And the power of Truth is the one which innately pertains to it, when it is allowed to shine in one's mind and spiritual discernment, and to wholly permeate one's words and actions, which thus become vehicles for the manifestation of that Being which is God and Good.

Asteyam or Honesty is at its core, to be at-one with the Law of Order sustaining the whole universe and ruling the life of every being. To steal, or to deprive one of one's due is a sin against order—social order as an expression of Universal Order and Divine Order. And to be fully established, in Asteyam is to further Divine Order in every one of its expressions—the Law of God in which every human law finds its best interpretation and fulfilment. In doing this to the best of one's integrity and spiritual discrimination, one becomes a steward and promoter of Divine Law, in the world of man, and thus riches and treasures may flow, naturally attracted to him, that they may find their most worthy use. This is why temples of every religion have in their prosperity become centres of riches and treasures.

Brahmacharya or Continence is to be at-one that the Divine Creative Power and to seek only its pure and truly creative, constructive

and uplifting expression. Unchastity is a sin against the Creative Divine Spirit (Brahma), in the measure in which it has a degenerating, downward and comparatively destructive or miscreative course,

From the sexual viewpoint the yogi (or yogini) must strive to be Urdhvareta, *i.e.*, "flowing upward" instead of downward, attaining the greatest degree of "fixity" or stability of the seminal fluid, which is achieved when, through purification, it comes to a Satvic state. The sexual secretions of both man and woman may be, indeed, either Tamasic. Rajasic or Satvic ; in the Tamasic state they flow downward, with a more or less degenerating tendency ; in their Rajasic state unrest and passion are their chief characteristics, and their natural tendency is toward physical generation ; in their Satvic state their flow is upward, toward regeneration, mental creation and spiritual advancement. In the Satvic state, it gives emotional stability, and both passion and brutal instincts give their way to peace and Love in a higher form ; and the seminal fluid becomes sublimated into Ojas, the nectar of Immortality.

Aparigraha is fully attained with the conciousness of the true nature of the Atma, which is Purna or Fullness, and has in its own Shakti the inner potency of anything which it may need in an outer way. Then also pure wisdom is attained, of which the memory of past lived and a prophetic glimpse of the future ones are a part.

Shaucham or Cleanliness is an outcome of the Satvic inclinations of both mind and body, opening the way for the Pure Experience of Being as such, free from any sense of duality between the Knower and the Known, which is True or Pure Knowledge; while the knowledge achieved through the sense is characteristically "impure" (Asuddha, as it has in itself the "original sin" of duality or difference. Freedom from this original sin, from which any love of sensual pleasure is born, may be gradually realised through Shaucham, together with the ability to detach oneself from the body senses and outer perceptions and become wholly absorbed in the subject of meditation.

Santosha or Contentment come easily when one realises that the true nature of Atma is Pure Bliss, and that any happiness which may be experienced in a seemingly outerways is, in truth only the freedom which has temporarily been allowed to the Atma to thus shine in its true nature (Svarupa). It is the wisdom that knows happiness in any form is an inner state of mind and soul, the expression of the natural state of Being, not in any way dependent upon outer events and conditions, and which should, therefore, be always unmoved by them. To seek only the Pure Bliss of the Atma and not be disturbed by anything ; this is Santosha, the only way to true and supreme Happiness, through Freedom from passion and outer cravings (Vairagya).

The essence of Tapas is Self-conquest through the curbing and subduing of both Tamasic and Rajasic tendencies of the body and mind. Freedom from undesirable habits, bodily wants and anything which may disturb in an outer way is thus achieved, and firmness and enthusiasm (an etymological equivalent of Tapas) is attained, in any spiritual undertaking. Through undoing the will of the lesser self (expressed through Tamasic and Rajasic habits) one thus gradually learns to do always the will of the Higher Self (Thy Will, the will of our Father which is in the Heavens of Being or Atma). Sattva and pure Sattvic tendencies are established, and Tamasic and Rajasic ones utterly destroyed. Svadbyaya is an aid to Yoga sought in the power of the Words. Words have always power : the creative power of the meaning which they convey and tend to establish. The use of helpful, constructive words may be such an aid, generally ; but more specially, the use of such words and sentences found in holy writings (of one's own religion, if any, whose particular efficacy comes from having been written in an inspired Consiousness of Truth, which they thus tend to awake in him who reads, understands and repeats them. The study of such writings only which are born in the spiritual Consciousness of Truth is thus enjoined as a duty, as also the repetition of Sacred and Magical words and affirmations, as we shall see in the next lesson.

Isvara-pranidhana (acknowledgment, veneration and resignation to God) is the Yoga translation of the first commandment of the Mosaic Decalogue, and the Great Commandment of Jesus. Pure Being must be acknowledged as the only Reality. Its All-Pervading Consciousness sought, discerned and venerated. The Yogi must always delight in His (or Her) Presence only, seek the light of His (or Her) omniscience, repose and abide faithfully and securely in His (or Her) Omnipotence.

GITA SPARKS

BY SRI SADANANDA.

The Gita is perhaps the most universally read of all the Hindu Scriptures. Yet, it is also the one book which nobody can be said to have understood to perfection. The truth about the matter is quite simple. Just as no two faces are alike, no two minds are alike ; and no two perceptions by two different persons can be alike. The controversies about the superiority of one Bhashya (commentary) to another are absolutly fruitless. Even after reading Sankara's or Ramanuja's commentary, can the ordinary reader conceive of the Gita reaching in the manner in which Sankara or Ramanuja conceived of it ? It is impossible because the ordinary reader's mind cannot be raised to the level of those great seers of Truth. Why then should we break our heads about the differences between these two schools of philosophy ? We can help ourselves better by listening to both and assimilating the teachings as much as we can, not merely intellectually, but practically and in action. To us, the Gita is like the Ganges It flows along majestically carrying always its rich treasure of the Highest Wisdom, wherever it goes. Our stomachs are too small and our thirst too feeble to make us drink the whole of the Ganges. We fill ourselves with as much as we can and gain satisfaction thereby. The more we develop our spirituality the more we can comprehend. But the more valuable thing for us is the *practice* of what we theoretically understand. We have to live the life according to the teching of the Gita. Even if we have practised only one virtue, *e.g.*, Ahimsa or Shanti, it will make us richer in mind and spirit than we would be if we had theoretically mastered all the commentaries written hitherto.

The peculiarity about the Gita is that every time we read a sloka, we seem to get a fresh idea. Sometimes these ideas very forcibly present themselves to the mind and make a direct appeal to our reason. If these new meanings do not contain in them anything against the teaching of the Srutis, if they are perfectly rational and capable of being tested by the rules of logic and if they are also supported by our own experience, there in no reason why they should not be accepted. After all, the Truth is something that like the sun shines upon all alike. According to the intrinsic nature of the object which receives the light, the reflection is either dim or bright. A clod of earth cannot reflect the sun's light but a mirror will flash forth the reflection over a long distance. The same is the case with our minds. When we feel that we see truth, we need not be afraid to speak out. If the thoughts cannot stand the test of reason, they are not worth preservation and they will perish as they ought to. On the other hand, if they can bear the onslaught of logical criticism, they will stand firm and will be worthy of acceptance. It is with such a feeling that some thoughts are presented to the reader here below.

1. Sloka 11 of the first chapter (in spite of Anandagiri's gloss) shows clearly that Duryodhana was afraid that his army protected by Bishma was inadequate as contrasted with the army of the Pandavas under the protection of Bhima. Numerically, Duryodhana's army was far greater than that of the Pandavas. The warriors on his side were veterans like Bhishma and Drona. Yet why was Duryodhana afraid ? If we analyse the reason, we shall discover the real cause of fear of any kind as also of absolute fearlessness Duryodhana knew that he had no justification for fighting. He was waging a war of Adharma. It was the desire for land and power that made him enter into the war. On the other hand, the Pandavas had Dharma on their side. Where Dharma was there God also was, *i. e.*, Sri Krishna. The Pandavas were never afraid that they would fail ; though their forces were inferior in number. It is thus clear that it is the sense of guilt that makes cowards of us all. The feeling that we are in the right will make us fearless even though we are in a minority of one. Right being on our side, all the invisible cosmic forces of the Universe will help us in winning the battle. The sloka, therefore, teaches the most fundamental lesson of the Gita : " Be in the right and you can cast off fear. But when you are in the wrong, you will always be in fear."

2. From Sloka 29 to the end of Chapter I, there is a vivid description of the des-

pondency or grief of Arjuna. His mental condition can be clearly analysed from the description. Arjuna had thought long enough before coming into the battle-field about the consequences of the war. He knew that Bhishma, Drona and all the hosts of relations would have to be killed before the war for the establishment of the Dharma was fought out to the finish. What he saw now did not introduce anything new which he had not anticipated. Yet he becomes agitated, his body trembles, his mind is in a whirl. Why? The sight of all the kinsmen is the external circumstance which effects a change in him. This is described by Lord Krishna as Kasmalam or dejection (II-1). Arjuna has no desire for victory or empire or pleasure. This attitude is named by Lord Krishna as Klaibyam or unmanliness. Arjuna casts away his bow and arrows and sinks down in the seat of his chariot. Krishna pronounces such conduct as Hridaya Daurbalyam or faintheartedness. From the foregoing account we see how an external impulse, viz., the sight of one's near and dear relations, though they are enemies, has a direct reaction on Arjuna's body (making limbs fail etc.) and has also its effect upon the mind generating moha or delusion (mind in a whirl). It is in such a perturbed state that adverse omens are given too much importarce (viparitani nimittani pasyami). The delusion makes him first dejected and afterwards makes him unmanly also. In that condition, he attempts to find satisfaction in foolish arguments. He prates about the destruction of kula dharmas, etc., and the great sin that would be incurred thereby. Inspite of such argumentation, the mind refuses to be satisfied and so Arjuna sinks back demonstrating his faintness of heart. Chapter II opens with Bhagawan's reproach of Arjuna for the weakness he had revealed in this condition of mental delusion. Arjuna replies (slokas 4 to 8) that his nature is overpowered by commiseration, that he is confused about his duty and ends by saying that he would not fight. Yet, he wants Krishna to teach him what he should do. From then begins the real teaching of the Bhagwat Gita. In this chapter Krishna takes particular care to teach Arjuna in such a way that his mental balance is restored and that incidentally all his questions and expressed doubts are cleared also.

3. Bhagwan Sri Krishna finds that it is Arjuna's conscious mind that has been unsettled. It has the three aspects of feeling, willing and knowing and all the three must be appealed to. In sloka 11 He says Gatasunagatasunscha na anusochanti *panditah*. We have to note especially the words *panditah* and *na anusochanti*. The word Panditah means the wise people, *i e.*, the men of great intellect. They, Krishna says, do not grieve. Grief is never tolerated by the wise. The men of intellect become philosphers who reason out things and permit nothing that does not appeal to their reason. The advice, therefore, to Arjuna is that he is to exercise the intellect aspect of his mind and thereby get over grief. The only cure for soka or grief is wisdom. Therefore, he must be like the Panditas or the men of high intellect.

4. In sloka 13, Bhagawan says *Dhirastatra na muhyati*. The meaning of the sloka as a whole is that just as childhood, youth and old age are experienced in the body, the dweller therein experiences his passage into another body. When such a thing happens, the dhira or the courageous man is not deluded. Delusion or *moha* comes really from fear. One gets bewildered only by fear. If one is firm and courageous, one has no fear. That requires the exercise of the willing aspect of the mind. So Lord Krishna asks Arjuna to exercise his will and remove his moha or delusion.

5. In sloka 14 the word *Titikshaswa* has to be noted. The verse has the following meaning: "Ideas of heat and cold, of pain and pleasure are born only of the contact of the senses with their objects. They have a beginning and an end. They are impermanent in their nature. *Bear* them patiently." Here Lord Krishna emphasises the feeling aspect of the mind. Heat and cold pleasure and pain are *felt*. The only cure is to bear them patiently. There can be no argument with persons who feel a sorrow deeply. If the mother has lost her child, she will not listen to a discourse on the inevitability of death. She must bear the sorrow in patience and time alone is the healer. Sri Krishna says "These are impermanent," *i. e.* they will pass away. Here Arjuna is made to strengthen the feeling aspect of his mind.

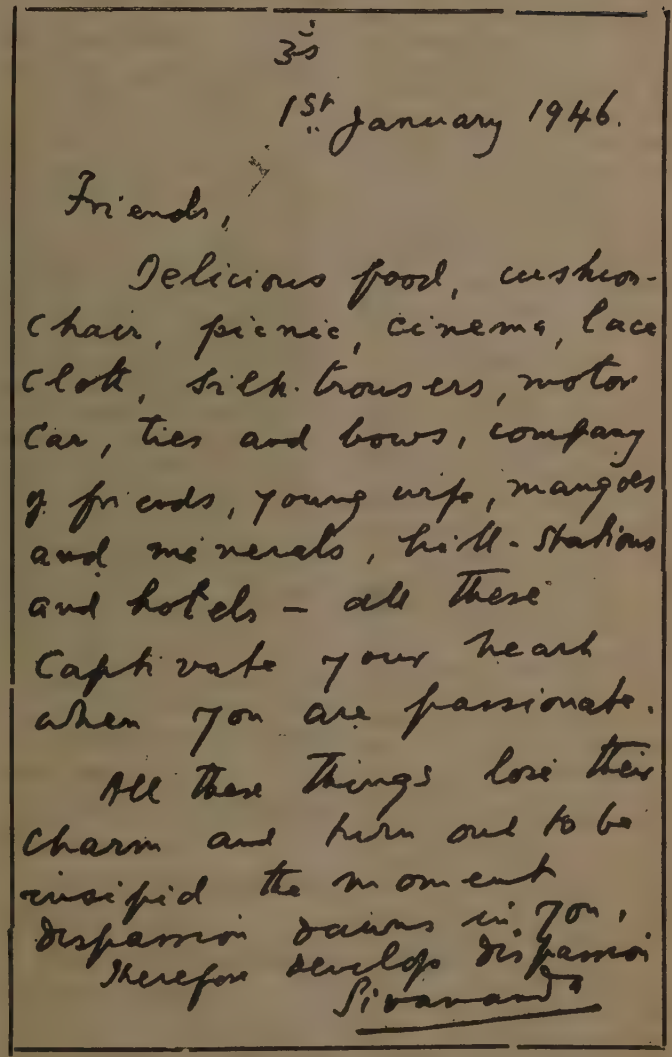
(To be continued)

REAL SELF-SURRENDER

If you simply say without real inner feeling "I am Thine, O Lord", this will not constitute real integral self-surrender. It should come from the core of your heart. You must be prepared for a radical change. You should not stick to your old habits, ways and motives. You should not expect that everything should happen in the way you want. You should live to carry out the divine purpose. You should not think of using the divine grace or the divine force for your own purpose. The irrepressible ego will assert in various ways and refuse to give up its old habits and ways. It will try to get everything from the Divine. It will totally decline to give itself to the Divine. That is the reason why aspirants do not make any substantial progress in the spiritual path even after doing Sadhana for several years.

There is no loss in self-surrender. You get from the Lord everything. You enjoy all divine Aiswarya of the Lord. The whole wealth of the Lord belongs to you. Siddhis and Riddhis roll under your feet. You become one with the Lord. You are freed from all wants, desires and cravings. The real thirsty aspirant who is spiritually hungry and who yearns for the vision of the Lord turns towards the Divine and is quite willing, eager and happy to consecrate his body, life, mind and soul at the feet of the Lord.

The vulgar, stiff, obstinate ego is harder than diamond, reinforced concrete or steel. It is very difficult to melt it. Constant vigilance and ceaseless effort is necessary to slay this dire enemy of peace and wisdom. It keeps subtle desires for its own silent gratification. Introspect and find out the subtle desires that lurk in the corners of your heart through the search-light of concentration and discrimination and kill them ruthlessly through regular, silent meditation.



Om

1st January 1946.

Friends,

Delicious food, cushion-chair, picnic, cinema, lace cloth, silk trousers, motor car, ties and bows, company of friends, young wife, mangoes and minerals, hill-stations and hotels — all these Captivate your heart when you are passionate.

All these things lose their charm and turn out to be insipid the moment dispassion dawns in you. Therefore develop dispassion

Sivananda

VIVEKACHUDAMANI

Foreword

Vivekachudamani as the name suggests is the crest jewel of discrimination. This is a masterpiece work on Vedanta. The author of this work is the great philosopher poet and saint Sri Sankaracharya, the incarnation of Lord Siva.

If you want to have a thorough understanding of Vedanta together with its various Prakriyas, it is enough if you master this book. A mere reading of a few slokas every day will elevate you to the sublime heights of Divine Wisdom. It will open the third eye of wisdom or the eye of intuition (Gyana Chakshu) in you. The more you say or write about this great work the more will remain to be said or written. It is truly the wisdom-eye-opener to all sincere aspirants after liberation.

Approach this book with the necessary qualification. You must have the earnest longing or thirst to get rid of the shackles of samsara, You must possess Vairagya or dispassion for wordly enjoyments. If you are not yet satisfied with the pleasures of this mundane life, if your mind has not yet turned back from sensual happiness, if you still hanker after wife, children, wealth, landed property, motor cars, easy chairs, coffee, tea and cinema, then pray with deep earnestness to God to endow you with real dispassion and take up this study.

May the study of Vivekachudamani make you a fit student for the practice of Brahma Gyan and turn you away from the mundane pleasures of this material and fleeting sense-universe!

सर्ववेदान्तसिद्धान्तगोचरं तमगोचरम्
गोविन्दुं परमानन्दं सद्गुरुं
प्रणतोऽस्म्यहम् ॥२॥

Prostrations unto Govinda, the Sadguru, whose form is Supreme Bliss, who is the Unseen and Unknown but known only by the thorough knowledge of the Truths of Vedanta.

1. Here, in this Verse, the author offers his salutations to his precept or Govindapadacharya. The prayer is equally applicable to the Supreme one with whom the Spiritual preceptor is identified. Guru and Govinda are one. It is the practice among Hindus to offer prayers to the preceptors and Ishta Devata before commencing any good work to invoke their blessings. Therefore the customary pratice is observed here also. This shows also how humble and modest Sri Sankara was though he was a profound and erudite scholar.

जन्तूनां नरजन्म दुर्लभमतः
पुंस्त्वं ततो विप्रता
तस्माद्वैदिक धर्म मार्गपरता
विद्वत्त्वमस्मात्परम् ।
आत्मानात्मविवेचनं स्वनुभवो
ब्रह्मात्मना संस्थिति-
र्मुक्तिर्नो शतकोटिजन्मसुकृतैः
पुण्यैर्विना लभ्यते ॥२॥

It is very rare that creatures get a human birth; still more difficult is a male body, rarer still is the attainment of Brahminhood; still more difficult is the life dedicated to vaidic Dharma, greater than this is scholarly erudition in scriptures, greater than even this is the discrimination betwen the Self and non-Self, Self-realisation, and lastly remaining in the Brahmic State (all these are very hard to attain). Liberation cannot be achieved without the accumulated merits of a hundred crores of births,

Notes: Durlabha-rare; Vaidika Dharma-Marga Parata—a liking for the practice of the Dharma enunciated in the scriptural teachings of Vedas; Atmanatma vivechanam—the sifting of or determination of what is Atma and what is anatma. Brahmatmana samsthithi—this is Samadhi Avastha.

Commentary: This is a very important verse which points out the real dharma of a man which says what a human being should do after attaining human birth. Human body, male body, Brahminhood, attachment to vaidic Dharma, learning, Viveka or discrimination, realisation samadhi the importance of all these are shown here giving prominence to the latter ones when compared with those preceding. All these qualifications necessary for the attainment of liberation can be obtained only by the well-earned merits as a result of kind and charitable acts performed in a number of births and also by the Grace of God.

This sloka also is a powerful inducement that you should attempt for the attainment of Mukti. All other Dharmas which you think are Dharmas are really no Dharmas at all. Do not be deluded. Do not think "Entering the Grahasta Ashrama, taking care of family, providing a living for them even by unlawful means is the only Dharma".

If you think so you are a deluded soul. When you were in the mother's womb, when you were tortured by prasuti vayu (the delivery winds) you have given your word of promise to God "As soon as I am free from this prison Lord. I shall think of you, do your worship and spend my life in realising you." You did not promise before God "I shall marry and lead a worldly life, shall tell lies and cheat others for maintaining my family". There is no hope of salvation for you if you forget the Lord. Therefore attempt for Self-realisation and know what is real and what is unreal in this world.

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः
॥३॥

Extremely difficult are these to obtain to be a man, the longing for liberation and contact with a great man or self-realised Saint. These can be had only by the Grace of God.

Commentary. You can reach God only through a human body. The desire for freedom from birth and death does not arise in any other creature because there is no intellect or Buddhi in them; they cannot know what they are. They only know that they exist, they feel pain and pleasure, they feel hungry they have sex-craving and the inclination to rest. They simply know that "they are". But they cannot know or reason out "why they are" and "What for they are". But man has the faculty of "thinking and knowing what he is and why he is". That is the reason why salvation is possible only through human birth.

The evolution of all creatures other than man is in the hands of Prakriti. They are not affected by Punya and Papa (virtue and vice). Virtue and vice affect only man because knowingly he does good and bad. A man can become good or bad as he wills. But beasts and other creatures do not have free will. It is only by the Grace of God that they get a human birth.

So also the desire to be good, to do kind acts, the desire to get salvation is the result of God's grace. In the world you will find very few who really want God. Others are satisfied with the little enjoyments which they get out of the senses. They live merely to satisfy their palate and to satisfy the titillation of their nerves and the cravings of their lower minds.

Again it is through the good grace of God that you get the contact of a realised saint. You have no real faith. Even if God stands before you with four hands you will say "what is this? This is perhaps an illusion." Even if you come across really advanced souls, you pick out faults in them and try to vilify them. Your reasoning intellect misguides you. It leads you astray. Beware!

Have faith in the scriptures Have faith in the words of realised sages. Do not argue. Even if you cannot find a realised saint before you in person follow the teachings of Sri Sankara. Dattatreya and other Brahma Vidya Gurus. Take them as your Guru.

NEWS AND NOTES

Ashram Notes : Winter is now upon us and the Vishwanath Bagh is filled with flowers. The Mandir is beautiful everyday with a profusion of floral decorations. We are happy to note the growing number of members and devotees from all parts of India and outside that are taking much interest in the Temple Puja as is evident from the numerous requests that are received for frequent special archans, abhisheks, pujas etc. The sacred Prasad of the Lord is invariably sent on such occasions to all those on whose behalf such worship is conducted.

Health & Long life. Besides prayers conducted for the peace of the departed souls and those in particular distress there was regular monthly pooja and special Sahasra Nama Archana (every Friday for 6 Fridays) done at the Sri Vishwanath Mandir for the health and long life of Master Unni Krishnan and Chi Narayani respectively of (Calicut) at the request of Sri V. V. Eradyji. Special Puja and prayer was conducted for the recovery from illness of C.P. Subramaniam (Coimbatore). A special prayer was done for the early recovery from Typhoid of the son of Sri B. L. Kalia of Jullundur. Regular archana and abhishek is being done during every Bharani Nakshatra day as per the pious desire of a devotee from Tinnevelly.

Akhand Mahamantra Kirtan Anniversary. The monthly Ganga Puja, the Ekadashi Akhand Gita Pat, the Pradosh Day Puja were done on the 30th Nov. and the 2nd Dec. respectively. Monday the 3rd Dec. was the day of a most joyous and elevating function to celebrate the commencement of the third year of the Akhand Mahamantra Kirtan that has been going on at Anand Kutir for the past two years since 3-12-1943. A programme of early morning Akhand Kirtan, Havan, discourse, Puja, etc. during the day, was followed by blissful all-night sankirtan of the Mahamantra by all devotees and inmates from 6 p.m. to 6 a.m. the next day. The elevating function fittingly terminated with a Prabhati Pheri Sankirtan and glorification of the Lord.

We had the privilege of being host to H. H. 108 the Rawal Sahib of the sacred Badrinath Temple in the Himalayas. He stayed at the Ashram for 2 days, on his return journey to south after the closing of the Himalayan shrine for the winter. Among other visitors to the Ashram were Sri M.R. Sibbalji of the N.W. Railway, Sri Chandramaniji from Calcutta.

Acknowledgments : We acknowledge with grateful thanks the following loving offerings by devotees : *One Incence-burner* and *One Brass Bell* (for Puja during Gita Jayanti) by a devotee at Hardwar.

Kind *donation of Rs. 25* for purchase of medicines for the Sivananda Charitable Dispensary, by Sri Dr. Chatrapathiji, Junagad.

Consignment of very useful medicine by a kind devotee of Amritsar.

The Special publication *'Sivagnana Bhodhini'* from the Dharmapuram Aadhinam, South India.

Books "Call of Badrinath" presented by Sri Pratap Singh Chauhan, Secretary, Badrinath Temple Committee.

Books in Tamil.

"Narada Bhakti Sutras," "Dos's Atmanubhava" "Adhayatma Yoga', "Pooja Vidhanam" "Subramania Prasanna Malamanthra" and "Guhalaya and its activities" presented by Guhadoss Natrajan, Guhalayam, Sengalipuram, Dt. Tanjore.

Branch Reports : We are in receipt of the news of the starting of a Selfless Spritual Uplift and Public Service Institution named the Sivananda Sevashram at Vadavi (Baroda State) by a devotee and member Sri Ambalal Motiram Trivedi. It has set before itself the lofty ideals of ethical, economical, social and spiritual education and uplift of all peoples through various effective practical ways and means.

Mehsana : (N. Gujerat). The local Divine Life Society arranged satsang when Swami Madhavacharya gave a lecture on BHAKTI which was very instructive and well received by the public.

Benares : This well conducted branch celebrated its first Anniversary having completed its very successful first year with the able, co-operative selfless efforts of Sri K.L. Kichluji, Sri H.B. Malkaniji, Sri M.R. Swaminathji and others. Very useful work is being done in the way of periodical mass sadhana and the popularisation of the lofty tenets of divine living. A Parliament of Religions was the high-light of the celebrations when the True Nature and the Way of Realizing the Divine Life was considered in its most non-sectarian and universal aspect. The Benares branch shows great promise of developing into a very effective spiritual centre.

Madras. (G. Town) This pushing branch is carrying on its usual effective dissemination work and Sri T.A. Rama Raoji, its president is enrolling new workers to the divine fold.

St. Thomas Mount (Dt. Chingleput S. I.): A NEW BRANCH of the Divine Life Society has been organized at St. Thomas Mount by Sri S.B. Singhji of the Indian Supply Depot and Christians, Muslims and Hindus, all alike join in carrying on the Divine work.

OUR CONGRATULATIONS AND THANKS!

Readers will have noted the new Crest of the D. L. S. appearing at the top of the block on the editorial page. It is the successful design submitted by Sri A. R. Venkatarama Iyer of Nagpur to whom we send our congratulations and thanks.

SUBSCRIBERS Please Note.

We thank all those that have promptly renewed their subscriptions for 1946 and remind the rest of the readers to kindly renew subscriptions at the earliest date. Enrolments are to the end of the calendar year.

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The Secretary,
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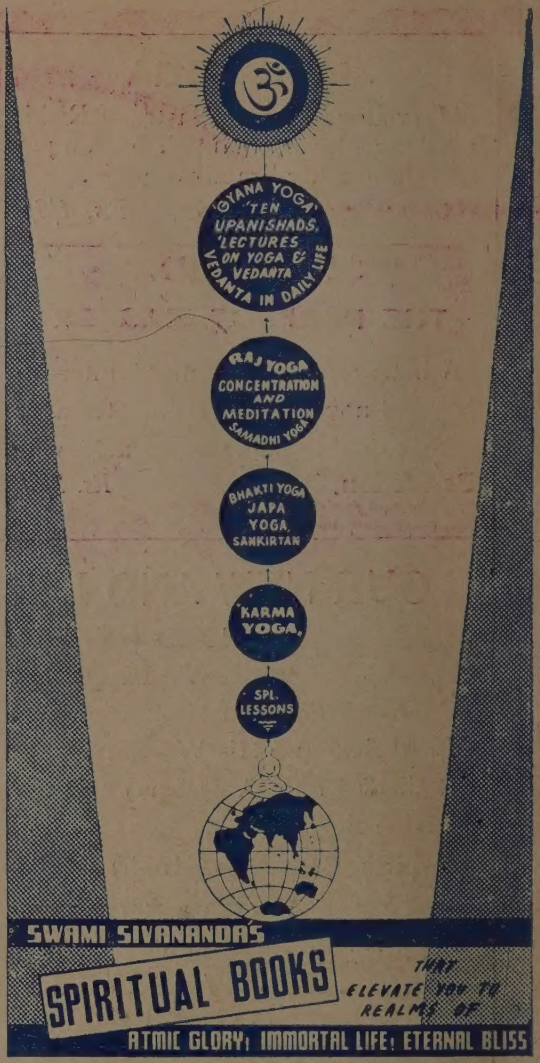

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